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The Orthodox Herald

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"Celebrating our 47th year" 1952-1998

Volume 46, No. 12 ISSUE 551 **APRIL 1998**

GREAT LENT

April 5 is the 5th Sunday of Great Lent. The hymns at various services encourage and strengthen us with the reminder that we have already passed the greater part of Lent. If we have not observed Lent as we should, we should start now "while it is day." Mary of Egypt is given to us as an example of a true penitent showing us that we too can become saints in spite of our past sins and human weaknesses.

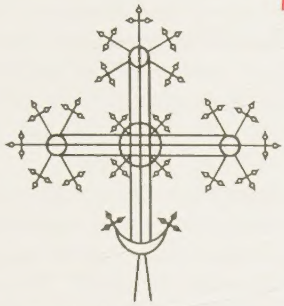
Lazarus Saturday follows. Lent proper ends with Palm Sunday forming the transition to Holy or Passion Week. The remaining days until Easter are "days of tears," and days of more vigorous fasting. Jesus raised his friend Lazarus from the dead (John 11:1-45) and that miracle is remembered on this day. The promise of our resurrection is sure. When He cried out with a loud voice: "Lazarus, come forth," His words were addressed to us. By these words Christ asks us for our faith, strength and conviction.

The Entrance of our Lord Jesus Christ into Jerusalem or Palm Sunday follows Lazarus' Saturday. In the Old Testament, the Prophet Zachariah 9:9 had foretold the triumphant welcome which the Son of man was to receive a few days before His passion and which had been prepared for Him from all eternity. This day is one of the twelve great feast days of the Church and the liturgy is so arranged that it expresses both joy and sorrow – joy, by uniting itself with the loyal "hosannas" of the people of Jerusalem; sorrow, by anticipating the sufferings of Christ. It is illustrated in the tropar: "By raising Lazarus from the dead before Thy passion, Thou did confirm the universal resurrection, O Christ God! Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death; Hosanna in the highest! Blessed is He that comes in the name of the Lord."

Holy Week Starts

* * * * * *

One of the most influential handclasps is that of a grandchild around the finger of a grandparent.



When the Orthodox and Eastern Catholic Churches in Galicia (the former Austro-Hungary) were destroyed, the crosses from the domes were often left lying on the ground in the rubble. They were fashioned of wrought iron and each one had an individualistic design. Many of them were collected and are displayed in the Lemko Museum, near the Dukla Pass, Poland.

HOLY PASCHA/EASTER

For ten weeks by extra prayers, special services and admonition, the Church has been preparing us for the glorious day of Christ's Resurrection.

After the long ages of darkness brought about by sin, after the seemingly endless expectations of the prophets, after the thirty hidden years, and the three years of public life, after the frightful passion which seemed to be the end of all hope, after the three days in the tomb, behold: Christ is Risen!

The time of weeping is over; now it is time for joy.

Christ's Resurrection is the greatest miracle. It is most divine and it took place when Man-Christ was in the grave. We now know that Christ is God and we rejoice.

If we have conformed our prayers and actions to the services of Lent, Holy Week and Pascha, if we have suffered with Christ in His passion, if we have died with Him on the Cross, if we have risen with Him on Easter, then we indeed have found new spiritual life.

"This is the day the Lord has made. Let us rejoice and be glad in it."

HOLY WEEK

Orthodox observe Holy Week from April 13-18 this year. In this observance we do not merely "remember" the Passion, Death, and Resurrection of Our Lord Jesus Christ, rather we experience and live through these events as if they were happening today! None of the hymns or prayers are in the past tense but are in the present tense: Jesus dies on the Cross and we carry Him to the tomb Today! Jesus rises from that tomb and gives us life Today! And we sing during the Paschal Season "Christ IS Risen from the dead!"

To achieve this experience, many services are held during this week. The more services in which we participate, the more we relive the events of the week.

The first three days of Holy Week recall Christ's last moments and teachings with His disciples. These teachings inspire the hymns and prayers of the services. The Book of Psalms as well as the four Gospels are read in their entirety. The Psalms remind us that the coming and sufferings of Christ were awaited and foretold in the Old Testament. The Gospels tell us of His life in the world: His teachings and miracles prove that He was indeed the Son of God, Who of His own free will suffered for our sake though He was without guilt.

The Holy Wednesday services deal with the sinful woman who poured precious myrrh on our Saviour's head. She is sorry for her sinful life. Many hymns contrast her attitude with that of Judas who betrayed Him. An anointing service, incorporating penance and anointing, is held on Wednesday evening. The anointing is administered to all Orthodox present for their bodily and spiritual health.

On Holy Thursday, several services are held to commemorate the final days of Christ's life. For one the humility and love of Jesus for His disciples as He washes their feet and then the sorrow and rejection He felt when betrayed by Judas. Then there is the Last Supper.

Holy Friday is of course the darkest day of the year. Although there is no Divine

(Continued on Page 69, Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $7.00 a year.
$10.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952

News CHRONOLOGY

APRIL 1998

DIED: Fr. Michael Chanda (retired) in Peckville, PA. St. Tikhon Seminary first graduate: 1941. Metropolitan Vasily of Warsaw, Poland, 84. Bishop Paissy, retired. Deacon John Olynik, Crossingville, PA. Matushka Ruth Buchovechy, Pittsburgh, PA. Matushka Dolores Chobany, Canonsburg, PA.

AN ORTHODOX MILITARY DIOCESE has been established in Poland. Archbishop Sawa (B. General) heads the diocese, and in this capacity he came to the U.S. for 10 days, visiting military installations to observe how Orthodox chaplains function in the U.S.

THE VOICE OF ORTHODOXY, based in Paris, produces a weekly radio program for Russia in cooperation with a group in St. Petersburg. They have a potential of 2 to 3 million listeners in northwestern Russia. The programs are now put on tape to broaden the distribution. Help is needed. For info contact: Vera Bouteneff Box 743, Hartsdale, NY 10530.

YO-mail IS AN e-mail "zine" with an Orthodox point of view about issues in the Church affecting young people. Go to http://www.oca.org/YO .

A YOUTH EXCHANGE, sponsored for the 8th year, will be held from 25 July-11 August for those over 18. Poland and the Ukraine will be visited. For info: Fr. Matusiak, 708-361-1684.

FOR TOURISTS TO THE HOLYLAND, a compact book for pilgrims will be useful for Orthodox Christians. Scriptural readings and dismissal tropars relating to sites visited as well as useful maps may be found in the book. Send $26 pp to St. Nectarios Press, 10300 Ashworth Ave. North, Seattle, WA. 98133-9410.

CATHOLICS PRIOR TO VATICAN II prayed at the end of each Mass for the conversion of Russia. Maryknoll magazine in its February issue states: "After 70 years of persecution, during which its bishops, priests and laypeople were killed, imprisoned or exiled, the Russian Orthodox Church has slowly re-emerged, weakened, bloodied but unbowed. The task of reaching all the underground, unchurched, and uncounted Christians in the world's largest country is daunting."

THE ORTHODOX THEOLOGICAL SOCIETY IN AMERICA will hold its annual conference and meeting at the Holy Cross Greek Orthodox School of Theology in Brookline, MA from June 4-5. For more info contact Fr. Nicholas Apostola, 44 Midland St., Worcester, MA 01602-4217 or call 508-799-0040. The theme of the conference is "Re-evaluating Orthodox Participation in the Ecumenical Movement."

THE 11TH ANNUAL CONFERENCE of Russian Orthodox Church Musicians will meet from 8-12 Oct. in Ottawa, Canada. Mailing address: c/o 5932 Pineglade Cres., Orleans, Ont., Canada K1W 1G9 or call 613-837-8095 or 613-729-4407.

VISITORS TO TSARSKOYE SELO (Pushkino), Russia, should look for Feodorovski Cathedral, which houses an ancient copy of the Feodorovskaya Ikon of the Mother of God, which was especially revered by the Romanov House. The other church, St. Sophia, contains the icon of New Martyr St. John (Kochurov), who lived from 1871-1917. Part of this time was spent in Chicago. He was the first Orthodox victim of the Revolution.

RIVAL PATRIARCHS IN BULGARIA have been asked to resign by the President, Peter Stoyanov. The problem has been alive for seven years and has fueled a split in the Church. Stoyanov said that: "under (the Turkish) yoke, the Bulgarian clergy chose prison and (even) death." Today, he added, "we are asking for a smaller sacrifice from our prelates – to give up their positions."

THE INTERNATIONAL SCHOOLS OF EVANGELISM, sponsored by the Billy Graham Evan. Association, was held from 6-10 October in Arandelovac, Serbia, Yugoslavia. Joining in the School were people from the former Yugoslavian Republic of Macedonia and from Republic Serbia. Some workshops were "Personal Evangelism with Literature," "Evangelism and Social Needs" and "Overcoming Hindrances."

CLERGY OF THE OCA will meet from 9-11 June at St. Tikhon's Monastery in South Canaan, PA, to discuss a variety of issues. These will include spiritual as well as practical matters, pastoral and personal problems, administrative and liturgical matters. The conference is being organized by the Pastoral Life Ministries Unit.

THE JOINT CANONIZATION COMMISSIONS of the Antiochian Archdiocese and the Orthodox Church in America are researching and preparing a report on the proposed canonization of Bishop Raphael (Hawaweeney).

THE 12TH ALL-AMERICAN COUNCIL OF THE OCA will be held in Pittsburgh, PA in July 1999.

TWO WORKERS of the charitable organization IOCC are still being held prisoners by rebel forces in Chechnya. The rebels are asking for 3 million dollars ransom. The IOCC made a counter-offer.

A DRAFT TOWARDS REVISION OF THE STATUES for Orthodox Churches in Western Europe was instituted in December. As more people are immigrating to Western Europe and communism has fallen in Russia, the stage has been reached where the problem of two patriarchs having jurisdiction has to be discussed and worked out.

SYNDESMOS has released a variety of programs for Orthodox Christians. Among them are a workshop on conservation and ecology, spiritual ecology camp, summer institute, conference on liturgical life, tradition and history and a consultation of Orthodox theological schools, educators and youth workers. For dates and more info, write Syndesmos, PO Box 22, 15-950 Bialystok, Poland.

BETHLEHEM IN THE HOLY LAND, the place of the Nativity of Christ, is preparing for an influx of as many as 4 million pilgrims for the Millennium. The town is preparing. Sweden gave 2.5 million pounds to clean up Manger Square. Other donations are being used to fix the infrastructure, hotels and restaurants to accommodate the crowds. Many European countries and Japan have offered to defray the 200 million dollars needed to hold the celebrations.

•Holy Week

Liturgy on this day, there are many other services. We relive the day of darkness, sin and evil in the world. We mourn with the Mother of Jesus His death and we hope for the Resurrection as we sing the Lamentations.

Holy Saturday connects Holy Friday with Resurrection Sunday. It is a day f mourning because Jesus is in the tomb and yet it enables us to look ahead with great anticipation to the Resurrection. On this day we commemorate the descent of Christ into Hades to save the souls of the just and to open for them the gates of Heaven. At the services emphasized are the themes of exodus, victory over death and the imminent Resurrection.

"I cannot endure the sight of unjust crucifixion. Hasten and arise, so that I may also see Your Resurrection from the dead on the third day."

THE BABAS TAUGHT ME

One of our readers shared this note about her baba.

Baba taught me at Good Friday/Holy Saturday services when approaching the tomb of Christ, to kneel down and approach it from a distance coming up humbling myself. Baba always had me drive her to the tomb on Holy Saturday and we'd sit there together and pray for one hour until the next person came. I do this alone now, but I recall the right things to do and do them. If no one showed up the next hour, we'd sit there longer, for she taught me "never to leave the tomb unguarded" and we never did.

I recall recently, about two years ago, I came at 1 p.m. to sit from 1-2 p.m. and the next person that signed up was for 4 p.m. So I sat and prayed and sat. My pastor had come over after the second hour to relieve me and he said that I had been here a long time. I said, "Grandma always taught me never to leave the tomb unguarded," and he smiled as I left.

But we should all know and remember the significance of this day and hold it dearly to our hearts; but nothing else should matter (and didn't for me) on Holy Saturday but guarding that tomb.

Baba also taught me to bring a flower (although the tomb is decorated with flowers by the congregation), and every year I faithfully bring a red rose and place it at the head or feet of Jesus in love for all He's done for me in my life.

Yes, Babas teach by doing and the traditions live on.

HOLY THURSDAY

On Holy Thursday, April 16 this year, in the evening a special service is held at which time twelve selections from the gospels are read. These selections relate the trials, crucifixion and death of our Savior. The service is long, pensive, and poignant. Lighted candles are held by the whole congregation during the readings just as they are at a memorial service. It certainly sets the mood for the rest of the week. Everyone is very quiet as they leave the church after services. The readings are a powerful message. For your convenience, we give a listing of the readings. You will find them helpful to take to church with you or to read them at home if getting to church is an impossibility. But don't neglect the readings!

The readings are:

1. John 13:31-18:1	7. Matt 27:33-54
2. John 18:1-18	8. Luke 23:32-49
3. Matt 26:57-75	9. John 19:25-37
4. John 18:28-19:16	10. Mark 15:43-47
5. Matt 27:3-32	11. John 19:38-42
6. Mark 15:16-32	12. Matt 27:62-66

You will notice that the readings get subsequently shorter. You can keep track of the readings by making a little notch at the end of your candle with your fingernail.

The lighted candle is carefully carried home and the candle flame is used to burn a cross on the top of the door frame and then put out and placed in the ikon corner. This special candle is placed in the hand of the dying or used at the Oiling on the Ill, and at other ritual times like lighting it to use at the Christmas Eve Supper.

FRUITS OF THE HOLY SPIRIT SERIES

"But the fruits of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." Galatians 5:22

April 5 - Love - O Lord Jesus Christ our God, You have bound us in a community of love, and commanded us to love one another without reservation: Fill us with the desire to know You more fully, to love You more dearly, and to follow You more faithfully. May we recognize Your holy and adorable Face in all those we meet today. Because You are full of love for the human race, look mercifully upon us and grant us the grace to be true examples of what it means to be called a Christian. You said in the scriptures, "By this all will know, that you are My disciples, if you have love for each other." Help us to live these words. If we falter, let us never be full of despair, but, instead, be filled with the firm conviction that You will aid all those who call upon You with a sincere and humble heart, O Lord our Life and Resurrection, hear us who pray to You and have mercy.

April 12 - Peace - O Jesus, Eternal King of Peace, You became incarnate of the most-pure Virgin to break down the wall of enmity between God and man. By suffering on the Cross, You reconciled us to the Father. When we gather around Your Holy Altar, we pray not just for ourselves, but for all people of the world. Speak peace to nations at war. Be the reconciler of families who have distanced themselves from each other. Be the bond of married life. May You be the center of our parish community and its activities. Let Your grace motivate us to be true believers in You and the lasting peace that we will experience as children of light. We recommit our lives to You in the firm conviction of Your love for us and the promise of eternal life. In peace, we pray to You, O Lord, listen to us and have mercy.

April 19 - Joy - Alleluia! Christ is risen! Today is the day of Resurrection, we are filled with joy! Today is the Feast of Feasts; today we experience the Joy of all Joys. Christ, the sinless One has nailed our sins to the Cross and today we rise with Him in glory. Through the Cross joy came into all the world. No matter what will happen to us in life, the joy of Your Resurrection can never be robbed from us. Satan has been chained in his darkness, and eternal life reigns forever. The Resurrection is the center of our life. The Resurrection is the core of our faith. You are our Life and Resurrection. Today is the day which You have made; we will rejoice and be glad in it! Glory to Your holy Resurrection, O Lord.

April 26 - Patience - You were patient with the apostle Thomas as he touched Your life-giving side, O Lord, especially since he was filled with the disbelief of Your Resurrection. Be patient with us too, as we approach Your Body through Holy Communion. Through the reception of Your Holy Mysteries, expel our doubts and strengthen our faith. Help us to be patient with others even when we do not understand Your will for their lives. Grant us the grace to reflect on our own sins; do not let despair take hold over us. Encourage us to bring the liberating message of Your Resurrection to all fellow strugglers on the sea of life. O Jesus, our Hope and Desire, hear our prayer and quickly have mercy on us.

Raymond Mastroberte

•Kitchen Corner

Peel and grate apples, mix immediately with lemon juice to prevent discoloring. Add all other ingredients. Add more vinegar or sugar or salt as needed. Store in refrigerator in covered container.

HORSERADISH WITH BEETS

3 cans whole beets, drained
1 bottle horseradish (not creamed)
1 tsp. sugar

Grate beets or use food processor but do not make them too fine. Add horseradish and sugar. Mix well. Taste and add more sugar, salt or vinegar, if needed.

THIS AND THAT

One of the reasons given for baking the Easter Brad (Kulich) in a high cylindrical form is that it is symbolic of the Lord's rising to new life.

There is no kneeling in the Orthodox Church from Easter until the kneeling prayers of Pentecost.

The plastanitza (winding sheet), which was venerated in the tomb on Holy Friday and Saturday, is placed on the altar table at Easter and kept there until Ascension – a period of 40 days.

Greet people with the affirmation "Christos Voskrese" or "Christ is Risen" until Ascension Day. The reply is "Voiestenu Voskrese" or "Indeed, He is Risen." Note that the verb is not was is used.

Holy Week is spent meditating, praying, fasting, attending church services and in penance. Music, dancing, sports, TV, radio, VCR should be banned to make it truly a "quiet" and Holy Week.

For the first three days after Palm Sunday, the house is given a thorough cleaning, the most vigorous of the whole year, in preparation for the Great Day (Velik dhen).

The willows, palms and flowers distributed on Palm Sunday are to be held during the Divine Liturgy. Once home, these branches are put in the ikon corner or family ikon.

The bells are silent in many churches from Holy Thursday evening.

During the reading of the twelve selections from the Gospels on Holy Thursday, twelve men holding a candle stand in the center of the church. At the end of each reading, one candle is extinguished after each reading. After the last reading, all is darkness. The men leaving the center of the church remind us of the disciples who foresake the Lord.

It is customary on Holy Friday evening and all day Saturday to visit the tomb in your own and other churches. Some churches remain open all night with a "guard" present.

The Lenten Fast is broken by eating a piece of blessed Easter egg.

In the early centuries of the church, people were baptized prior to Easter. They wore white linen garments. It became traditional among all the faithful to appear in new clothes on Easter, symbolizing the "new life" that the Lord, through His Resurrection, bestowed upon all believers. Easter Outfits continued this tradition.

Church bells are rung many times during Easter Sunday. Young men usually volunteered their service.

Easter is celebrated for three days with Divine Liturgy and special ceremonies in the Church. There are some old traditions like dunking, cracking eggs to see who can get the most, etc. on these days.

There is no fasting during Bright Week, the week which follows Easter.

Easter baskets were never used for any other purpose. They were reserved for Easter.

In olden days paska bread (kulich) was not the round pan-size breads that now conveniently fit into our delicate Easter baskets. They were taken to the church wrapped in large shawls.

In Pre-Revolution Russia, those who were hired to work on the farms were given 10 eggs each and a team of horses to drive them to the Easter Service.

PRAYER OF CASSIANE

Early in the 9th century, a nun, Cassiane (Kassiane) composed a beautiful hymn, which is sung on Holy Wednesday. Its theme is the anointing of the feet of Jesus by the sinful woman. St. Cassiane is commemorated on September 7/20.

The Tropar of St. Cassiane

O Lord, the woman who had fallen into many sins perceived Thy divinity, and taking upon herself the duty of a myrrh-bearer, with lamentation she brought Thee myrrh-oils before Thy burial. Woe unto me! said she, for night is become for me a frenzy of licentiousness, a dark and moonless love of sin.

Receive the fountain of my tears, O Thou Who gathers into clouds the water of the sea. Bow down Thy ear, unto the sighings of my heart, O Thou Who did bow the heavens by Thine ineffable condescension.

I will kiss Thy immaculate feet and wipe them again with the tresses of my head; those feet, at whose sound Eve hid herself for fear when she heard Thee walking in paradise in the cool of the day. As for the multitude of my sins and the depths of Thy judgments, who can measure them, O Saviour of souls, my Saviour? Do not despise me, Thy handmaiden, O Thou Who art boundless in mercy.

Dabs of Thoughts

A saint's name must be given to a person being baptized.

Priests are not allowed to dance even with their own wives.

The donation of chalices, candles, incense, etc. is very much appreciated in churches in the Carpathian area. Robes are also needed in many village churches.

Holy Saturday is a neglected day in parish life. Few people attend the services. Popular piety usually reduces Holy Week to one day – Holy Friday. This day is quickly replaced by another – Easter Sunday. Christ is dead and then suddenly alive. Great sorrow is suddenly replaced by great joy. In such a scheme Holy Saturday is lost. In the understanding of the church, sorrow is not replaced by joy; it is transformed into joy. This distinction indicates that it is precisely within death that Christ continues to effect triumph!

The bread venerated on the table in the center of the church is called the artos. It is blessed on Easter and will be broken and distributed on the next Saturday. During non-liturgical times it is kept on a table near the ikonostas. It is the universal altar bread and symbolizes the angelic bread, the Bread of Eternal Life which came down from heaven as our Lord Jesus Christ. The top on the bread bears the image of a cross or an ikon of the Resurrection.

The resurrection of Lazarus commemorated on the Saturday before Palm Sunday is celebrated by the Church as a sign of the future resurrection which has yet to take place for us. "I believe in the resurrection of the dead and the life of the world to come."

The ancient Easter hymns are radiant in their simplicity. Among those who wrote them are St. Gregory of Nazianus and St. John of Damascus (8th c). Some of these were translated into English by John M. Neale, and were set to music to be used in non-Orthodox Churches. They also inspired purely instrumental music like the elaborate overture "Bright Holiday" or "Russian Easter" by Nicholas Rimsky-Korsakoff written in 1908. This overture is based on themes from the Obihod, a book which is constantly used in the church and contains a collection of canticles. The overture presents a vivid picture of the Russian Easter Day celebration.



EDITORS' NOTES

The weather has been peculiar in many parts of the world this past winter. Here in northeastern Pennsylvania, the pussywillows bloomed in January and the daffodils pushed their way out of the ground in early February, only to be buried by a snowstorm later that month. It seems that one of the constants in our lives is the church calendar. Even the changeable remains unchangeable.

We have only ten sets of radio program-cassettes, featuring the best choirs in the world of Russian Orthodox Church music, left. These 27 tapes (1 hour each) contain gospel readings and appropriate music for every Sunday in the year. Hundreds of sets have been purchased for stay-at-homes and those in nursing homes. Now seniors are buying them for their grandchildren, so they can hear Russian Orthodox Church music in Church Slavonic, only $130 – no other charges.

Our trip to the Carpathian area was enjoyed again, as we watched VCR tapes, prepared by George Sinitsky. We were nostalgic for the places we saw and the people we met. One of our purposes for the trips is to help the people that are so much in need, especially the Ukraine. We decided to help start a cottage industry in the villages. We ordered 30 Easter basket covers and have received them, courtesy of Mr. Michael Horvat, 230 W. Parkway, Unit 9, Pompton Plains, NJ 07444, who brought them from Europe and with whom we send our packages and money to the Carpathians. The covers are so beautiful it is difficult to part with them. They were cross-stitched (counted) in multicolored patterns. The patterns are all different, but Christ is Risen/Christos Voskres is stitched in Church Slavonic. These look like the treasured basket covers made by our grandmothers, and they will become heirlooms. Sizes are approximate, 13"x24". Cost is $30 postpaid. Only 30 on hand. If your group orders more than 5, arrangement for discount will be made. We may continue this cottage industry project by asking the women to make scarves-platoks for over the ikons.

We will again have a reunion for our Tour members. This will be held at St. Tikhon's Monastery at the arch following the Divine Liturgy on Memorial Day Monday. Those who are interested in the Carpathian area can come, ask questions, and talk about the situation in that part of the world.

We complete 46 years of publishing with this issue.

It is only a few weeks until Paska/Easter. May we all live to greet the Resurrection of Our Lord and find joy in the knowledge that "Christ is Risen from the dead. Trampling down death by death and upon those already in the tomb bestowing life."

Xpucmoc Bockpec!
Christos Voskrese!
The Stroyens

OBSERVATIONS ON CARPATHIAN HERITAGE TOUR

During the trip of the Pope to Cuba, much was said about the lack of religious knowledge of the average person. After forty years of repression of religion, many had not the slightest idea what God or the church were all about. The need for parochial schools was one solution to this problem and was pushed by Pope John.

When we visit the Carpathian area of Europe, which includes the southern part of Poland, the eastern portion of Slovakia and the western tip of Ukraine, we see the results of communism's anti-religion, which was prevalent for over forty years. Now that the church is free to function in these areas, how is it facing the fact that many people are indifferent to religion because they know nothing about it? Some of them have been brain-washed and sincerely believe that there is no God and that Christians are only interested in their own turf. Unfortunately, the infighting of the churches gives them ammunition. They see the Roman Church destroying and confiscating Eastern Churches in the Lemko area, they see churches being given to one group or another in Slovakia. In fact, churches have been given to the Eastern Catholic even when there are no adherents of that religion in the village. The Ukraine has the most problems. Not only are there fights over church properties by the Eastern Catholic and Orthodox, but the Orthodox are divided into several jurisdictions and much bad blood exists.

We observed the situation in all areas but focused on Slovakia. We were given a tour of the seminary in Presov. Here the Orthodox Church had to return the old seminary building. The solution was to purchase a bigger building a block away. The chapel, covered with ikons, was configured out of several rooms. The dining hall was airy and the dormitory rooms were clean and adequate. The classrooms had new desks. I tried one of them; there was no way one could doze in one of these, even after a heavy lunch! The rector was especially proud of the library. The students are taught the Church Slavonic language, as they will use it in their services upon ordination.

As we stopped in churches, we noticed that much effort was being expended to produce educational material. All the churches had a poster in the entrance, which depicted how to make the sign of the cross, about the liturgy, etc. – very basic knowledge. All of them had literature on a bench. This was well written, very basic, and written at a level which could be understood by most people.

There is a shortage of priests, and those we met were young and full of energy. One of our tour members summed it up when she said: "They talk like 'church people'." Churches are springing up like mushrooms. Usually of beautiful design, the faithful want to prove that although they have been put down they will not whine about their fate. They are building new churches, many times helping in the actual building. They could use financial help and they need it. Unless the government interferes in some manner, we predict that they will go forward. We pray for them.

PRESS FUND

We've made it with your help! This completes our 46th year of publishing. Next month we start our 47th year. Spasebo/Thank you to all who have helped. Helping this month were: **Allen Lucas**, John Russian, Xenia Bancer, Mary Babei, Doris Koveal, Catherine Haley, Wilma Kopchik, Fr. John Haluszczak, Helen Dopsovic, Edward Reta, Mary Kollar, Ethel Watlock, James Gall, George Tiazkun, **Michael Telepchak**, Olga Lastowsky, Basil Choman, Irene Allen, John Komisin, Vera Utterback, Melanie Sakoda, Peter and Margaret Starr, Mrs. N.J. Boruck, Irene Pacak, Rosemary Hill, **Helen Cudlic** in memory of husband George and daughter Nancy. Rose Pikulin in memory of husband Andrew who died January 29. Victor Karaway in memory of mother Deana Karaway. Eva Melnyk in memory of Metro and Mary Behun. **Albert Hopay** in memory of his Kum Michael S. Karas who died October 23.



What does one include in the basket which is taken to church for blessing? Usually those foods which our mothers did and which their mothers did before them. This varies according to the area of Europe from which the family emigrated. The must articles are eggs, cheese, meat and bread. Obviously, these can take many forms. Ham, bacon, ground meatloaf or patties, cheese pascha, hrutka, baked cheese, round pascha bread or a high-risen kulich. Many people include butter, salt, pepper and horseradish. Put a nice cloth cover on your basket and don't forget a candle and matches.

We spent one Holy Week, Easter and Bright Week with relatives in W. Ukraine/Uzhorod/Mukachevo area. The area is renowned for its horseradish. We were served several different sauces or relishes made with horseradish. When I returned home, I made horseradish various ways to serve with the meat, not only at Easter but other times of the year.

HORSERADISH WITH SOUR CREAM

1 cup sour cream
1 tbls. lemon juice
1 tbls. vinegar
1 tsp. dry mustard
2 tbls. grated fresh horseradish
salt and pepper to taste
3/4 tsp. sugar

Blend all ingredients. Store in refrigerator in covered container.

HORSERADISH WITH APPLES

2 firm apples	1 tbls. sugar
1 tbls. lemon juice	1/4 tsp. salt
1 tbls. vinegar	3 tbls. horseradish

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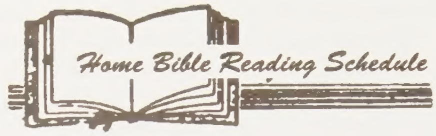
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1 Proverbs 15:20-16:9	17 Matt 27:1-38
2 Proverbs	18 Matt 28:1-20
3 Proverbs	19 **John 1:1-17 - Pascha-Easter**
4 Mark 8:27-31	20 John 1:18-28
5 **Mark 10:32-45**	21 Luke 24:12-35
6 Prov 19:16-25	22 John 1:35-51
7 Luke 1:24-38	23 John 3:1-15
8 Prov 21:23-22:4	24 John 2:12-22
9 Prov 23:15-24	25 John 3:22-33
10 Prov 31:8-32	26 **John 20:19-31**
11 John 11:1-45	27 John 2:1-11
12 **John 12:1-18**	28 John 3:16-21
13 Matt 24:3-35	29 John 5:17-24
14 Matt 24:36-26:2	30 John 5:24-30
15 Matt 26:6-16	31 John
16 Matt 26:1-20	

BIBLE STUDY

The second Sunday of Pascha speaks to us about the importance of doubt for the life of faith. It is quite true that St. James in his Letter counsels us to pray to God **without** doubt if we wish to receive that for which we pray (1:5-8).

There is a paradox here: faith **exists** in place of knowledge. If I **know** something to be true, I do not need to **believe** that it is. I know it! It is when I can **not** know – particularly when I am dealing with life's great mysteries – that I must believe. And my faith helps me to better understand these mysteries, which nonetheless **continue to be mysteries!**

The Apostle Thomas' doubt is very useful for us because it provides evidence for the Resurrection of Christ. Thomas was not easy to convince. If he came to believe in the Resurrection it was because he was sufficiently convinced that it really happened. Note that even after this dramatic moment, he may still have been troubled from time to time by doubt as to whether he really **had** seen and touched the risen Christ.

Doubt purifies faith of things that are not essential (and likely harmful) to it – things like superstition and intolerance. Also it prompts us to search for more light on the great mysteries – to seek to better know God, the Source of these mysteries. Thus doubt is a friend even as it makes us uncomfortable and sometimes makes it difficult to pray with the confidence that we will receive that for which we pray. Let us be wise. God will help us turn our defeats into victories just as He did for Saint Thomas.

The Very Rev'd Dr. Ihor George Kutash



Children will hold willows on Palm Sunday in Eastern European Countries.

WINTER'S GRACE

Are you feeling your helplessness today? Does your future hang uncertainly in the balance?

In Mark 9:14-29 we read that one day a distraught father brought his demon-possessed son to Christ. He had tried everything. No one could help the boy. Even Jesus' disciples were powerless. In his helplessness, not knowing where else to go, the father begged Christ to have compassion on his child who had suffered torments from the spirit that was possessing him.

"If you can believe, all things are possible..." Jesus replied.

The father cried out in desperation, "Lord, I believe, help my unbelief!"

Our Lord is the Helper of the helpless. Notice in Scripture how He helps the oppressed, the hungry, the prisoner, the blind, the depressed, the stranger, the fatherless, the widow. As we read in Psalm 146:7-9: "Happy is he who has the God of Jacob for his help, Whose hope is in the Lord his God, Who executes justice for the oppressed, Who gives food to the hungry, The Lord gives freedom to the prisoners. The Lord opens the eyes of the blind; The Lord raises those who are bowed down (depressed): The Lord loves the righteous. The Lord watches over the strangers; He relieves the fatherless and widow..."

So often, though, He waits to show His compassion until we reach the end of our resources, until we've exhausted every other source of help. When we finally realize our total helplessness, and turn to Him, He becomes our Helper.

Psalm 50:15: "Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me."

ALASKA AND/OR MISSION FUND

Helping with the Alaska and Mission Funds were: John Russian, Albert Hopay, Andrew and Mary Hvizd, George Tizakun, Xenia Bancer, Wilma Kopchik, Melanie Sakoda, Ethel Watlock, **Irene Pacak,** James Gall. **Helping with the Alaska Fund were:** Dorothy Burochonock, J.M. Dyka. **Helping with the Mission Fund were:** Anna Farylo, Fr. Paul Karas, William Cook.